

"I tremble not with terror, but with hope,
As the great day reveals its coming scope;
Never before, our anxious hearts to cheer,
Have such bright gifts of heaven been brought so
near;
Nor ever has been kept the aspiring soul
By space so narrow from so grand a goal."

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Miscellaneous.

TEN THOUSAND MILES EASTWARD TO BOSTON.

BY BISHOP H. W. WARREN.

CANTON, China, is the point of departure. Boston—no need to farther designate by State or continent—the point of destination. There is no time to dwell on the marvelous old civilization of the one, nor the marvelous new civilization of the other. But the country that has maintained itself for four thousand years, and is possessed to-day of many excellences we might well seek to imitate, wins increasingly on my sincere respect.

Our first conveyance is a fine Hudson River steamboat, by which we come down one of the many channels of the Pearl River to Hong Kong. Here is an anomaly of the new world thrust into the old. Here is an island really ceded to England and occupied on the north side by a city of truly English characteristics. Here are fine, broad streets, many houses of great solidity, a charmingly beautiful cemetery, and, of course, a race-track. Behind the city, mountains rise abruptly two thousand feet, and up the steep slope runs an inclined railway to the growing city, seeking coolness, on the top.

Just before Thanksgiving day, we go aboard the good ship that brought us from San Francisco months ago. All seems home-like and familiar except that some of it seems newly constructed. We find that just before reaching Yokohama on her outward voyage she had a long and terrible wrestle with a sudden typhoon, that struck her on all sides and ends in swift succession. Several staterooms were torn out and their contents washed out to sea. Square rods of the upper deck were broken in. Several feet of water dashed about the saloon for hours. There was not a dry blanket in the ship, and clothing was ground and torn into shreds. The house over the engine was torn from its bolted fastenings, and tons of water thrown upon the engine below. The baggage room was broken up and its contents washed out to sea for the use of mermen and maids. To give an idea how a ship may be beaten by waves, a man was sitting in a chair backed to one of the side tables of the dining saloon. A wave struck the side of the ship with a sound like a cannon, knocking it with such force that the man was thrown out of his chair, over a table in the middle of the cabin, and fell into the swash of things on the other side. Yet in all this wild tumult not a bolt started in the hull, and the great heart in the engine-room never missed a pulsation. People who wanted to see a storm confessed themselves perfectly satisfied.

We ran out with pleasant hopes between Formosa on the starboard, Swatow, Amoy and Foochow on the port—places suggestive of some of the best work in mission fields. We indulged in pleasant anticipations of the time when these immense countries and hundreds of millions of people should feel the touch of our civilization and Christianity. Alas! that all the evils of civilization must come first. Before Korea was opened, a ship sailed into one of its ports for the purpose of breaking open the sacred tombs of its kings and nobles. The sailors of the gold contained therein. The sailors reached the doors of the tombs, but neither saw nor ship were ever heard of afterward. One can hardly refrain from exclaiming, "Good!" in the temple of five hundred divinities in Canton is embodied the Chinese idea of the divinity that Americans worship. It is evidently taken from some bloodthirsty Captain Kidd they had come to know, and is horribly like some we have seen. It has the low brow, fierceness, and cunning of a tiger, but none of its beauty. Our first impression on new-made lands is often made by men who represent us less worthily than the refuse of the city of Canton, swept on to our Pacific coast, represents the Celestial Empire. Our first representatives often carry more avarice, rapine, lust, new diseases and ruin than their do. The work of the missionary following later is made as difficult as possible.

North from Formosa stretch groups of islands—Loochoo, the Linschows, reaching to the empire of Japan, and the Kurile Islands beyond. As these are all volcanic, there must have been once a long crack of thousands of miles whence came the earth's inner fires. We pass through these, between Yokohama and Tokara, reaching Yokohama in five and a half days. How familiar and delightful did the Japanese nation appear! Over her bend the skies of promise, and in her heart beats the loftiest hope.

But we are only voyaging, not pausing, in this latter. We can never weary of watching the immeasurable manifestations of power at sea. Here blow the winds against which a man can scarcely stand. Here toss the great waves that beat the rocky shores to powder. Here lift the great tides over thousands of miles, and here rise millions of tons of water to carry all the rivers back to the mountains again. These measureless forces freely work about man. He stands among them seeing these things, and things mightier than waves, and says, "We for whose sake all nature stands and stars their courses move."

Days at sea are days of ecstasy, or ought to be. There is joy in feeling the energy of a horse under your reins, and to know that all its power is obedient to a touch of your finger; but to feel from two thousand to six thousand horse-power heaving beneath you, breasting the winds and beating down a path over the waves, to feel the force of a hurricane resisting you in vain, to lay the hand upon old ocean's mane with mastery, to reach to the stars for your guidance, to walk the deck with a congenial and appreciative friend, and to look into the heavens and feel at peace, is an ecstasy that can seldom be enjoyed on land.

How often men wish they could live their lives over again! This eastward flight gives us an opportunity to live over one day. Going west, we dropped out Aug. 3, making it a *dies duplex*. Now we live through December 6, and then begin and live it over again, making it a *dies duplex*. I did not observe that people lived specially different from what they did before. Bray a fool in a mortar and his foolishness will not depart from him, nor will the wise man change his ways, for they are the best already.

Gulls flit about us the whole seven thousand land miles of water. They ought to teach us the principles of like easy flight. That is the object and end of their being. Their small brains suppose the whole magnificent being and end of the ship, one of the grandest

achievements of the human mind, is to sail the blue and throw food to them. Many small-minded gulls of the human kind suppose that the being and end of the mighty ship, eight thousand miles in diameter, that goes a thousand knots a minute, is to sail the blue and feed them. As the ship only throws its food to the gulls, so these human beings can get only as comparatively a low value from the world.

It brings one into a consciousness of the reality of idolatry to find joss sticks burning in the Chinese part of the ship, and to have paper representing money flap to the winds whenever there is a gale. After a night of terrible wind, I found that some poor wretch had crept up in the storm on the weather bow and wound the rails where the wind first came on board with his sacrificial offerings. It is as bad as regarding the altar of a fallen fork, or seeing the moon over the left shoulder, or hearing a dog howl under a window as a sign.

The imperative need of watching finer things than winds and waves was illustrated one day very clearly. The wind had been fair and moderate all day, but not a sail was set. The captain and first officer paced the deck and watched the sky, for the barometer was very low. Night closed in, and no sign of storm, except that persistent barometer. That was down to 28.89—that is 21-100ths below where it was when the typhoon struck the ship. Suddenly a fierce wind smote us that would have rent any canvas to pieces or dismasted any ship. It was directly astern, and all night the ship seemed to be whizzing as an arrow from a bow. To have spread sail to the fair gales of the day before, would have been our ruin. Last night a light breeze sprung up, and soon every sail was set, fore and aft, and the ship, for the barometer stood high and steady, 29.60.

We come up from the flowery slopes of California to be delayed fifteen hours by snow-drifts, under snow-sheds, in the Sierra Nevada Mountains. We stop at Denver, amazed at its growth in our absence. They claim 100,000 inhabitants. One elegant new Methodist church is up to the main floor. It has contracted for a finer organ than there is now in Methodism. Another Methodist church, designed to accommodate two thousand hearers, is receiving its roof. Under that roof is to be the most complete organ in the world, put in by the son of a Methodist preacher as a memorial of his father. The rest of the journey may be made when Boston comes to hear the organ aforesaid.

EDUCATIONAL ITEMS.

The completed gymnasium at Dickinson College was opened with special exercises and reception, Jan. 6.

H. E. Webster, professor of geology and natural sciences in Rochester University, has been offered the presidency of Union College. He was graduated from Union in 1868.

The trustees of that pioneer institution for women—Mt. Holyoke Seminary—have decided to make it a college, and it will hereafter be known as Mt. Holyoke Seminary and College. An endowment of \$200,000 is required for buildings and teachers. The home features of the Seminary are now to be changed.

Ex-Congressman S. B. Chittenden of Brooklyn has added \$2,500 to his original gift of \$100,000 to Yale College for the building of a library. The building, which is soon to be erected, occupies a position large enough for a structure of about three times its size, and capable of holding 150,000 books. The library to be built from Mr. Chittenden's gift will be for the present needs of the college, and the plans have been made with a view to enlarging it at some future time to the extent already mentioned.

The Independent says: "Under the administration of President Joseph Cummings, the Northwestern University has entered upon an era of prosperity, unparalleled in its history. There has been an average increase of one hundred students during each of the past two years, and even with the large and commodious buildings there is an imperative demand for more room and an increase in the faculty, which already numbers nearly a hundred members. Of its 1,350 students, the present year, 300 are young women. Although strictly co-educational in all of its departments except one—the college of medicine—the university has deemed it a duty to its patrons to provide homes for the young women who come to its halls. In its Women's College and College Cottage it thus affords both the advantages of strictly co-educational colleges and also the social culture claimed especially by colleges exclusively for women."

The recent series of lectures given by Dr. Vincent before the Gammon School of Theology, produced a profound impression. They were practical, forcible, and evangelical, and singularly adapted to the needs of men about to enter upon the ministry of Methodism. The campus of the school has been enlarged by the purchase of ten acres, thus giving the institution an extensive frontage on the main avenue leading from Atlanta. Two beautiful residences are now building, to be occupied by Prof. Murray and Dr. Parks. Over fifty ministers and candidates are now in attendance. Valuable additions by gifts to the library have been made this year. The influence of the school throughout the South in raising the standard of ministerial preparation, is already recognized.

SHALL WE LEAD THE FRONT?

BY DR. ARTHUR STEVENS.

AFTER traveling over many of the great Oriental mission fields—in Ceylon, Hindostan, Burmah, China and Japan—I write these lines from the latter, profoundly impressed by the urgency of their claims, the extraordinary yet critical opportunity which they just now present for the triumph of Christian civilization, and the conviction that our own church has a responsibility for them which is hardly appreciated by our people.

We propose to advance, all along the line, this year, by raising a million of dollars for the missionary treasury, and this, I doubt not, we shall do. It is a good indication for both our home and our foreign work. It is a pledge of our future; for the standard, raised to this height, can never honorably be lowered; the church cannot again be willing to give less than an annual million.

But, having raised the million, we shall feel more deeply than ever that we are still below our legitimate standard; that we can and ought to do still greater things. We shall come to see that, by our great denominational strength, it is our right and our duty to take, distinctly, the lead of the missionary move-

ment throughout the world. The success of the million project will place us financially in the front line of missionary societies; but a farther effort, and not a very great one, will enable us to lead the front.

But will it be practicable? The *Missionary Review* names but two American missionary societies whose appropriations for "foreign work" exceeded in the last year (1885-1886) that of our own Society; but our Society appropriates extraordinary sums for domestic missions, most of these being virtually for foreigners among us—Germans, Scandinavians, French, etc. The aggregate income of each of these two societies can be but little, if at all, in advance of our aggregate. If, then, we raise our proposed million, we shall not only be placed in the American front line, but in advance of it. We shall have the lead of it.

But how about the foreign societies? The largest revenue for the last year is given by the *Review* to the "Church Missionary Society," which represents the National Church of England, and this alone, of all foreign societies, exceeds a million, its excess being \$101,000.

If, then, we shall exceed our million project by \$102,000, we shall not only lead the front of American Protestant missionary enterprises, but shall lead that of Europe also; shall lead the Protestant missionary march of all the world.

Is there a Methodist in the nation who will not pray, "God speed" such a consummation? It is a precedence which is not only our right, but our duty, and this should be our chief ground of appeal to our people. Our numerical strength gives the world the right to claim it of us, except in respect to the two or three cases of foreign national church societies; and even these should not, perhaps, be considered exceptions, for their population is hardly a criterion of their real Christian strength. All our missionary endeavors, thus far, should be considered as only tentative.

The whole history of "the great religious movement called Methodism" shows that it has a specialized character, and is to have a special destiny. Both its doctrinal system and its working system are now acknowledged, by the religious world generally, to bear unmistakable evidence of such a designation. It has come to the nations proclaiming universal redemption, the universal salvability of mankind, universal interdenominational charity, universal and entire consecration, and universal militant activity. Hence, though one of the latest of the great denominations, it has advanced to the front of most of them, and is advancing to the front of all of them. It is already numerically the foremost body of Dissenters in England, the foremost Protestant body in Canada, and also in the United States, and is fast becoming such in the great Anglo-Saxon empire which is rising in Australia and the island world of the Southern Ocean. Meanwhile it is rapidly extending in Italy, Germany, Switzerland, and all the Scandinavian States. It is penetrating the heart of Africa, and, in one branch or another of the denomination, it is already circuiting the planet. Individually we should, as Methodists, be modest and humbly grateful for the great grace of God with which we are thus honored; but it would be an ungrateful fault and a serious detriment from our energy, if we, collectively, to lose the consciousness of our peculiar success and our world-wide mission. Every Methodist should feel that he is divinely honored in having a place, however humble, in the ranks of our growing hosts. Our young people especially should be taught that herein they have a special possibility of making their lives specially useful, and their eternal rewards specially glorious, and that recreance to the denomination would be as ignominious as desertion by a young soldier from the ranks of his heroic comrades in the day of victorious battle.

These general remarks are relevant enough; but let us keep to our subject of missions. In this respect, as in so many others, Methodism has, I think, shown special capability. The *Missionary Review* gives statistical tables of all the ascertainable Protestant missionary societies for the last year. I cannot, of course, be responsible for their accuracy, but they have evidently been prepared with elaborate care. I open the table of the European societies, and look at the returns of "native communicants" in these missions, all around the world. Those of the Wesleyans are no less than 221,066, far surpassing those of any other European societies. The next number is 100,000; the third is 90,000; the fourth 45,000. These Wesleyan statistics include not merely those of the parent Wesleyan Society, but those of the affiliated Wesleyan Conferences, but not the other English Methodist sects, like the "Primitive Methodists," the "New Connection," "United Free Methodist," etc. If you add the latter, you have about 238,000 native communicants. If you deduct these from the aggregate of native converts of all the European societies, there remain about 414,569; that is to say, the English Methodists have much more than half as many native converts as all the European societies reported, and the latter amount, in the table, to forty-seven. Of the native converts of all the 52 European societies, including the Methodists, the latter have considerably more than one-third. What does this startling fact imply? What but that Methodism has peculiar working powers—that God has given it special endowment, and has, therefore, devolved upon it special responsibility?

Turn now to the statistical table of American missionary societies; what do they show? The Baptist Missionary Union takes the precedence of all other American societies in the number of native converts, owing chiefly to its marvelous success among the Karens of Burmah; and we thank God for its triumph there; but the Methodist Episcopal Church comes next on the list of success. The Moravians come next to it, and have the peculiar distinction of having more native converts in the heathen world than communicants at home; but our number exceeds theirs by 600. The American Board of Commissioners, etc., follows with some 14,000 less than ours. The different American Methodist societies, as reported in the *Review's* tables, have an aggregate of 68,000 native communicants. The native converts of all the American societies, reported in the table, number 267,675. American Methodism has, then, much more than one-fifth of them—nearly one-fourth of them. The number of American societies reported is 50.

The aggregate of native communicants of all the American and European societies reported is 950,162. The aggregate of the Meth-

odist societies (European and American) is about 300,000. Nearly one-third, then, of the whole army of Protestant native communicants in the foreign mission field are Methodists. They are under our discipline for the conquest of the heathen world. Again we may ask, What do these facts imply? They imply that we may not only advance to the front, but lead the front. It is certainly within our power to do so. Let us thank God, take courage, and be up and doing. I have been inspecting the great Asiatic battle-fields; and I report the general conviction of both foreigners and intelligent natives here, that the epoch of a grand social and religious revolution has set in, in India, Burmah, China and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization. The present is the most propitious hour that has ever dawned on Asia since the advent of Christ. Let us halt it and march into these great, open battle-fields with all our flags uplifted. I am not carried away by the enthusiasm of the heroic men I have met in these fields; I know well enough the difficulties that still remain, and can criticize as well as anybody grave defects in the campaign; but I feel sure that the hoary paganism of this Asiatic world is tottering to its fall; that the final Christian battle is at hand here; and that Methodism ought to be foremost in the glorious combat.

—Central Christian Advocate.

SNOW-FLAKES.

Out of the bosom of the air,
Over the cloud-folds of garments shaken,
Over the woodland brown and bare,
Over the harvest-fields forsaken,
Silent and soft and slow
Descends the snow.

Even as our cloudy fancies take
Suddenly shape in some divine expression,
Even as the troubled heart of man
In the white countenance confession,
The troubled grief reveals
The grief it feels.

This is the poem of the air,
Slowly the vision is recorded;
This is the secret of despair,
Long in its cloudy bosom hoarded,
Now whispered and revealed
To wood and field.

—Henry Wadsworth Longfellow.

PIOUS TALK.

"WHEN a man begins to talk pious talk, I always set him down as a hypocrite or a crank. So said an intelligent Christian to me the other day. I replied:—

"What do you mean by pious talk?"

"I mean talking religion, telling one's ex-

perience, saying how much he loves God, and all that sort of thing."

"Then you sympathize with that doctor of

divinity of whom they tell this story: An

earnest, warm-hearted revivalist visited him,

and tried to get him into conversation about

the great themes of the Gospel. The learned

doctor listened and merely nodded a polite

assent. At length the evangelist, irritated by

a treatment so unexpected, said: 'Do you

really think, Doctor A., that you have any

religion?' 'None to speak of,' was the tart

and somewhat ambiguous reply. He meant,

of course, that he regarded his religious

thoughts and experiences as too sacred to talk

about. That is your idea, isn't it?"

"Yes; that is it. I would as soon think

of taking the communion service from the church

and using it on my dinner-table as to prating

all the time, as some folks are, about my love

to God and my interest in Christ and His

cause."

"And yet you do love God, and you are in-

terested in Christ and His cause?"

"Of course I am. Don't I show it by my

activity as a Christian?"

"But you know our Saviour said: 'Out of

the abundance of the heart the mouth speak-

eth.' What we love, we are apt to talk

about. Our conversation is the outflow of our

thoughts and feelings. If a fountain is full,

there will be streams from it; and we know

by the streams not only what the fountain is,

but what it is full of. If a man should tell

you that there was no heart behind him when

ever you turned the spigots you got nothing

but water, you would think that he was de-

ceiving you, or, at least, that he was mis-

taken. So when you assure me that your

very soul is full of Gospel ideas and emotions,

and yet your talk is always and only about

worldly things, what am I to think? Talking

is so important in God's sight, that Jesus said:

'By thy words shalt thou be justified, and by

the words shalt thou be condemned.'

"Do I say anything that is wrong? Are my

words irreverent or profane?"

"I do not know that they are, and I do not

believe that they are. But God requires more

of us than we are apt to use all our powers for

the promotion of His glory. Conversation is a means of influencing

others, and we ought to employ it in His service. It is a talent that should be consecrated.

Very soon we speak a word for Jesus, how can

we expect our friends and neighbors to be-

lieve that we care for Him? Did you ever

read that beautiful passage in Malachi? Then

they that feared the Lord spake often one to

another, and the Lord hearkened and heard

it: and he will be quick to answer. I have

before Him for them that feared the Lord, and

that thought upon His name. And they shall

be Mine, saith the Lord, in that day when I

make up My jewels. God is so pleased when

we begin to talk, we are sure that we are

about Him that He bends His ear to listen,

and He calls the attention of His angel

scribes, and tells them to make record of the

fact. And He declares that because they love

to talk about Him, He will bless them as few

others in His diadem of glory. That passage

does not read as if God despised pious talk, as

you seem to. Take another fact from the

New Testament. Two disciples of our Saviour

were going to Emmaus one day, and as they

went they talked about Jesus, their crucified

Lord. All at once Jesus himself joined them,

and took part in the conversation, and it be-

came so interesting that they said: 'Did not

our hearts burn within us as He talked with

us by the way?' If we conversed more than

we do about our glorified Lord, we would

have a richer experience of His love.

"Have you heard of the grand time that they

have every summer at Weyer's Cave, in Vir-

ginia? They assemble there by hundreds, and

over the surrounding country, provided

with torches. They go into that magnificent

underground temple together. Then each has

the advantage of all the other lights as well

as his own. The whole interior of the cave is

brilliantly illumined. And as the many

torches blend their radiance, and light up

column and dome, what a happy company

it is! How they shout to and fro, 'O see,

see!' 'O how grand, how beautiful!' So it

will be in the church, if Christians brought

themselves in talking with each other, all the

Gospel light that the Holy Spirit has kindled

in each of their hearts. I tell you, my brother,

we have no right to leave the pious talk to the

cranks and hypocrites. We have no right to

despise or neglect religious conversation, but

to cause they abuse it. We ought to speak often

one to another, as the pious Jews did in the

days of Malachi. Such Christian social inter-

course would not only promote our happiness,

but would abandon this strange reticence in regard

to Gospel themes, and cultivate a spirit of

cordial sympathy in regard to them, we

should see speedily the kindling of a great and glorious revival of religion."—ORADIAH OLDSCHOOL, in *Interior*.

Temperance.

The postmaster-general of Great Britain urged the public not to offer drink to the postmen at Christmas.

Senator Frye, of Maine, has introduced into the Senate a bill forbidding the sale of imported liquors in their original packages.

Pittsburg has only forty-four more business houses of all descriptions than she has saloons.

The newly-formed prohibition party of England contemplate running a Parliamentary candidate, and have selected Mr. Councilor Norton, of Poole.

Senator Platt has introduced into the United States Senate a bill to prohibit the manufacture and sale of intoxicating liquors in the District of Columbia.

The London Methodist Recorder says: "The issue of rum to the Indian army is discontinued. Each regiment in India is to have a refreshment room supplied with non-intoxicants, and there will be a side bar for beer. A reading-room is to be attached. The mothers and wives of the men in India will bless Sir Frederick Roberts, the commander-in-chief, to whom this beneficial change is due."

The report comes from Waldeck, a little German principality, that a decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk; and, if one who has been a drunkard applies for such license, he must produce sufficient proof of reformation to warrant his receiving it. It is required that the officer to whom application is made shall ascertain the character of both the parties who are desirous of marrying, as to whether one or the other is addicted to drinking. —*Chitren*.

WIFE-POISONING.

Not long since, I was walking in the city with a celebrated physician. As we

the various sections of the were heard and acted upon. The committee on the subject of the church, when they celebrated their first anniversary by holding a public meeting in the church vestry. Previous to the public exercises the Band, in company with the honorary members and other invited guests, enjoyed an excellent supper in the dining-room of the church. The well-carried-out programme for the evening consisted of the singing of Chinese songs, taught by Miss Clara M. Cushman; reading of the secretary's annual report; reading of the treasurer's report of \$50 raised during the year by the June sale and individual contributions through the "I'll Try" cards. Seventy-five dollars have been pledged to support a little girl in Rosario, S. A., for one year, and \$40 has been sent. The president of the Band gave the first chapter of the story, "How We Have Made Our Penny Grow." It was her own experience. Then came the dialogue, "Missionary Holders," after which the girls went through the audience and sold in about ten minutes \$6 worth of holders. Miss Cushman then gave an excellent address on China.

North Boston District.
West Chelmsford.—Rev. C. E. Spaulding, a student in the Boston School of Theology, has been supplying at this place, and has succeeded in erecting a very beautiful church, which will accommodate about 250 persons. It is a gem of architectural beauty and convenience. The total cost was \$5,000, and is all paid for. It was dedicated Dec. 28 by the presiding elder, Dr. Chadbourne. Rev. J. W. Hamilton preached in the afternoon, and Dr. Chadbourne in the evening. Twelve hundred dollars were secured in the afternoon by Bro. Hamilton, and at the close of the evening service \$150 additional were subscribed to purchase a cabinet organ. The ladies of the church provided a liberal banquet for the people between the afternoon and evening services.

Fitchburg.—The elegant new church erected by our people at Fitchburg approaches completion, and will be ready for dedication the middle of February. Bishop Andrews has been secured to preach the sermon.

Springfield District.
Wethersham.—Rev. Dr. Brodbeck of Boston will preach and spend the day at Wesleyan Academy, Thursday, Jan. 26—the day of prayer for colleges and schools.

N. E. SOUTHERN CONFERENCE.
Norwich District.
The three years' rule closes the following pastorate: R. D. Dyson at East Glastonbury; Joel E. Hawkins, New London; Thomas Simms, East Main Street, Norwich; Andrew J. Coultas, Jr., Sachem Street, Norwich; Joseph H. James, Rockville. In the other charges it is rumored that at least seven pastors on their second and four on their first year desire to change. Churches that will insist on a change of pastors are yet to be heard from, but the indications point to less changes than usual. Restlessness is not a characteristic of the churches on this district, rather steadiness and conservatism, which they owe probably to the strong orthodox Congregationalist influence surrounding them.

Colchester.—The Home Missionary money is a blessed resource to a pastor and people tried as these are. Bro. J. M. Tabor has made no complaint and showed no sign of despondency. His people are very spiritual under their financial reverses.

Hazardsville.—Bro. W. A. Luce was unanimously invited at the fourth quarterly conference to return for his second year.

Mystic.—Brother and Sister Presby received a Christmas gift of \$40 in money, besides numerous useful articles. They appreciate and are appreciated. Union meetings during the week of prayer were held in the Methodist and Baptist churches. Twelve persons asked prayers. The meetings were continued by the churches, but separately. Among the Methodists a number are seeking heart purity, and some have attained. The work is deepening and attracting even the coldest professors to more devoted, heartfelt service. Of course Bro. Presby has hands as well as heart full.

East Main Street, Norwich.—Bro. Thos. Simms received thirteen into full membership on the first Sunday in January.

Wareham Point.—An old-fashioned watch-meeting was held at the close of the year. It was a profitable meeting. The week of prayer was observed, and extra meetings were continued. Results are not yet reported. Bro. Wm. Kirby is giving a series of interesting lectures on "Jacob's Life"; they were well attended. The C. L. S. C. Miss Thompson, secretary, is having a continued success.

Stafford Springs.—At the last session of our Conference, Bro. A. E. Drew, being out of health, was granted, at his own request, a year of rest. On his return from California in November, he was invited to fill out Bro. Taylor's unexpired year at this place, the latter having been transferred to the New England Conference and stationed at Somerville. Bro. Drew's health is greatly improved, and the warm welcome given him by these people has already made him feel at home. The extra meetings recently held were of the sturdy revival type, resulting in a number of conversions and consequent quickening of believers.

Staffordville.—An interesting course of lectures was closed Dec. 22; proceeds for the benefit of the church debt. Extra meetings are in progress now with excellent results. Three persons were baptized on a recent Sunday. The special Christmas gift to the pastor, Bro. W. C. Newell, was a purse of \$35. The church was recently improved by the addition of new blinds, and a new

heater replaces the old one. These facts indicate prosperity in all departments.

East Glastonbury.—The week of prayer resulted in a quickened interest and enlarged congregations. Within a week three persons have asked prayers. Bro. R. D. Dyson is closing a successful three years' pastorate. His sermons are very highly commended.

Lyme.—The work of the Lord at this point is progressing, in charge of Bro. W. Turkington. Social meetings are well attended, and the young converts very active. In temporal matters there is much improvement. The church has been renovated, new pulpit furniture added, and new carpets laid. The parsonage, also, has been painted and new blinds hung.

East Thompson.—At the Christmas festivities, Dec. 24, the church was filled with a highly interested company. The credit is largely due the young ladies having charge. The superintendent of the Sunday-school, Rev. O. N. Clark, received a Bible from the tree, and Bro. A. N. Bodfish a handsome silk umbrella. The ladies' society recently donated the latter a purse of \$25.

Manchester.—Ten persons were received by letter at the last communion. Several new families have moved into this place, and make quite an addition to the congregations. Bro. S. F. Harrison assisted in the recent meetings. Eight persons have been at the altar for prayers. A children's class for religious instruction has been formed, in care of the pastor, Bro. R. J. Kellogg. The Sunday-school is organized into a missionary society.

Moodus.—The cantata, "Waiting for Santa Claus," drew a large audience in Music Hall, Dec. 27. Many were turned away, not being able to gain admission. The "cantata" was finely rendered, every part having been thoroughly prepared. The presents on two large trees were afterwards distributed, and all were generously remembered. A collection more than paid the expenses. The Social Union connected with this church is doing excellent work. Extra meetings will soon be held in this church, and several preachers on the district will assist the pastor in revival effort. At the fourth quarterly conference Bro. Betts was unanimously requested to return for his second year.

KARL.
New Bedford District.
The cause of God has by no means suffered in Fairhaven this year under the pastorate of Rev. W. F. Davis. Quite a number of the young men and women of the church have been obliged to leave town on account of business. For the same reason some six or seven Sunday-school teachers have also left. Their places, however, have been filled by those who have been soundly converted and joined the church. The time of the preaching has been changed to the morning, with the service of the Sunday-school to succeed it immediately. This change has worked admirably, and has had the effect to increase the attendance upon both the preaching service and Sunday-school. There has been a gain of sixty-six scholars during the year. There came to the parsonage, on Dec. 26, a little daughter, making glad the hearts of the young parents. On the preceding day a similar event occurred in the home of the pastor's brother, Rev. C. S. Davis, of Acushnet. But since the Christmas celebration occurred on the 26th, it is still an unsettled question as to which is really the Christmas baby.

Rev. Henry J. Fox, D. D., who resides in Fairhaven, is able to attend church when the weather is good, and is always an interested and appreciative auditor, whose presence is a benediction to the preacher.

Rev. Frederick Upham, D. D., has been quite feeble this year, but is more comfortable during the past few weeks. The aged veteran still lives to bless his brethren with his wise counsels, having a mind as bright and clear as ever.

Rev. B. K. Bosworth lives in the eastern part of the town. The loss of his wife soon after he came here, has been to him a great affliction. He is quite well, and is able to preach on supply for any of his brethren.

Rev. Frederick Woods, D. D., of Hyde Park, gave a lecture on "Work is Genius," in the Town Improvement Society's course, which was much enjoyed. It is said, and doubtless with truth, that there were no "chestnuts" in it.

Rev. Elmer F. Newell, son of Rev. F. C. Newell of our Conference, a recent graduate of Wesleyan University, has been appointed by Dr. Gallagher to supply at Oosterville and Centerville the remainder of the year, in place of Rev. C. H. Dalrymple, who has been transferred to a Western Conference.

X. Y. Z.
Providence District.
Encouragingly increasing interest is enjoyed in Hope and Washington, Rev. F. C. Baker, pastor. Two weeks' revival services in Washington resulted in a general quickening of the church and several conversions. Mrs. J. E. Reed, of Worcester, Mass., and Mrs. F. H. Bushnell, of Norwich, Ct., assisted the pastor. Special meetings began in Hope, Jan. 5. Friday evening, Dec. 30, the pastor and family were well "pounded" by forty of their friends. The result of this attack is likely to be visible for several weeks. Hon. R. G. Howland, in some happy remarks, presented the pastor with an envelope of greenbacks.

Rev. F. C. Newell received, Jan. 1, five into the church at Glendale—four from probation and one by letter.

In the Methodist Church, Attleboro, Rev. W. E. Elia baptized two, and received five from probation and three by letter, Sunday, Jan. 1.

In the First Methodist Church, Pawtucket, there is an increasing and greatly encouraging religious interest, with several conversions.

At Central Falls one was received by letter, Sunday, Jan. 1.

At the watch-meeting services in Trinity, Providence, five persons arose for prayers, and two more on Sunday evening, Jan. 1. Five were received on probation and two by letter in Trinity the first Sunday in the year.

At Tower Hill in Randolph (A. N. Searles, pastor), Presiding Elder Jordan dedicated a chapel Sunday, Jan. 1. Every bill for construction and furnishing was declared paid.

Rev. L. B. Coddling, pastor of the Methodist Church in North Easton, Mass., received five on probation, Sunday, Jan. 1. The work is still progressing.

Forty-four persons were forward for prayers in Trinity, Providence, during the first week of the year, the most of whom profess conversion. The outlook is most encouraging for an extended revival.

In the First Methodist Church, Pawtucket, five persons rose for prayers, Sunday evening, Jan. 8.

Sixteen have sought the Lord in the Ashbury Church, Providence, since the present year opened.

The Methodist church in Centerville is in a very excellent spiritual condition. The pastor, Rev. G. W. King, baptized fifteen adults and one infant, Sunday, Jan. 8.

Three more sought the forgiveness of sins in Harris Avenue Church, Providence, Sunday evening, Jan. 8.

Rev. O. W. Scott, pastor of Thos. Street Church, Newport, preached Sunday evening, Jan. 8, on, "Is the Prohibition Law a Failure in Rhode Island? What are the Reasons for Non-enforcement? Who is at Fault?" Among other good results he stated there was not an open saloon in Newport. If nothing else had been done, this pays for the amendment. But the law has made a great difference in the State; and a much greater difference for the better would be seen in Providence if the mayor was in sympathy with the prohibitory law and encouraged its enforcement. Bro. Scott gave a list of eight hindrances, the chief being "the action of those who represent the legal department of the present State administration." Mayor Powell, of Newport, declares that every possible legal difficulty and delay are thrown in the path of enforcement. It was a plain, forcible, timely discourse.

Rev. F. J. Follansbee, pastor of Wickford church, received six in full membership and two on probation, Sunday, Jan. 8. In the evening five persons rose for prayers.

Some have responded to the invitation to be one of one hundred to give \$1 each for an organ for the new church in Hill's Grove. No part of the Conference is excluded from the privilege! Laymen, ministers, presiding elders, all candidates for General Conference, old, young or old, male or female, are invited to help in the worship in that church by this small gift. Address Rev. W. H. Stetson, 53 Olney Street, Providence, R. I.

MAINE CONFERENCE.
Rev. Geo. A. Crawford, of Waterville, opened the village lecture course with his lecture on the "Flower Kingdom." He was greeted with a large audience, who greatly enjoyed the lecture. The Waterville people feel that they have been favored in Bro. Crawford's appointment to their village.

Beacon St., Bath, made vacant by the transfer of Bro. Foss to Florida, is to be supplied by a brother who has just come from Ireland. His name is Whitfield, and he will probably join Conference in the spring.

Bro. Paine, of Florida, formerly of this Conference, is to supply Pine St., Portland, until Conference. Bro. Stackpole preached his last sermon, for the present, in Pine St., last Sabbath.

Sabbath, Jan. 8, at South Berwick Methodist church, was devoted to missionary interests, and notwithstanding the stormy day, and many absent, and with tugging at the church debt, the subscriptions carried us to the two-million line. We shall reach 150 per cent. above last year. The result was obtained by getting the facts before the people and "telling them what was done with the money." Dr. McCabe's packages of literature tell. The Ladies' Circle adopted his plan of giving according to ages—a penny a year; and opening the envelopes last Thursday evening, they found that the aggregate age of the society was five thousand years, netting the Ladies' Aid Society \$50. This was a pleasant method of raising the money than the much-abused bean supper.

At a recent temperance lecture given by Dr. Forrest Howe in the M. E. church at Limerore Falls, 150 persons signed the pledge. Bro. Howe has a heart-rending story of the dreadful ravages of strong drink.

The Methodists of Saccarappa have arranged for a course of lectures in their church this winter. Rev. D. W. Leachur gave his lecture on "Our Neighbors," in the course, last Wednesday evening.

Dr. Whitaker, of Chestnut St., Portland, conducted the Bible class for the study of the Sunday-school lesson, Friday, in the Y. M. C. A. rooms. This class represents all the Sunday-schools in the city.

The local papers speak of the serious illness of Bro. Nathan Andrews, one of the superannuated members of our Conference. His home is in West Paris. His illness is an attack of pneumonia.

Mrs. H. J. Bailey, of Baileyville, Winthrop, has offered three prizes to be awarded to the three best essays on temperance, written by the students of Kent's Hill Seminary. Quite a number of the students are busy in the contest.

Mrs. Bailey is an earnest W. C. T. U. woman, and has taken this method to awaken an interest in temperance among the students at Kent's Hill.

Rev. E. S. Stackpole, of Pine St., Portland, was served to two farewells

last week—the first at the Methodist Preachers' Meeting, where, after a very able review of Prof. Bowser's Philosophy, by Bro. S., complimentary resolutions were passed by the preachers, regretting the loss of Bro. Stackpole from the meeting, and yet bidding him Godspeed in his new field. The official members of Pine St. Church gave a reception to their retiring pastor in their church, Wednesday evening. Presiding Elder Jones presided. Addresses were made by Messrs. Jones, Pottle, Sanderson and Whitaker. A purse of money was presented Bro. Stackpole as a token of affectionate esteem. He has been a grand type of a Methodist minister, and by his self-sacrificing devotion to the church has won a large place in the hearts of Maine Methodism. We can be assured that in the wider field he will make himself felt, and will stand in the front among those who are consecrated to the service of God.

The Methodist ministers in Portland and vicinity purposed to give Bro. Stackpole a reception and lunch last Monday, but on inquiry no suitable hotel could be found in the city where liquors were not sold, and the ministers preferred a less formal reception and farewell than to patronize the shameless rum-shops of the city.

Revs. Mr. Bailey and D. W. Leachur have been making some personal observations concerning the violation of the liquor law in Portland the past week; and beside bringing many offenders to justice, Rev. Mr. Bailey, of State St. Congregational Church, preached a sermon last Sabbath which exposed not only the traffic, but the shameless dereliction of duty of the officers of the city. The sermon being in one of the wealthiest churches, by one of the most popular ministers, created a great sensation, and has awakened much temperance interest. The Methodist preachers on Monday morning passed a resolution of approval for Mr. Bailey's fearless course.

Mrs. Maggie Van Cott opened a revival campaign at Congress St. Church, Portland, last Sunday, preaching three times during the day. Large congregations greeted her, and a great interest has already been awakened. Several seekers have been forward to the altar, and everything looks favorable for a great work of grace.

Bro. Joseph Richards, one of the pillars of the Saco Methodist Church, died last Monday afternoon. Bro. R. has been foremost in every good word and work in Saco for many years, and will be greatly missed in his church and city.

Last Sunday was the best for missions *Limerore Falls* ever saw. They made an advance of 50 per cent. over last year, and crossed the million line. The meetings during the week of prayer were well sustained, and a good interest prevails. The church at Limerore Falls is moving toward a paragon with fair hopes of success. By the death of Sister Haskell, the Missionary Society becomes residuary legate of one-half of the estate of Bro. Owen Haskell, deceased. It is hoped there will be \$200 or \$300 for the society. The congregations are good, social meetings well sustained, the Sunday-school the best for years, and the people are hopeful.

EAST MAINE CONFERENCE.
Bangor District.
Dexter.—Since last reported, six persons have been converted and four reclaimed; eight have been received into full membership from probation, and three by certificate; five have been baptized. A meeting held the last evening of the old year was blessed with the conversion of one soul and the quickening of the church. The pastor, Rev. J. R. Clifford, is justly held in high esteem by his church and the entire community. Eighty persons received the Lord's Supper at a recent quarterly meeting. The finances are in good condition, and all departments of church work indicate that the present pastorate, supplemented by a strong and earnest church membership, is accomplishing a good work for the Master.

Gulfport.—Church interests are moving in a very encouraging manner here. Seven persons received the sacrament of baptism at five Sabbaths since. The pastor, Rev. J. T. Crosby, received among his Christmas gifts a fur coat which cost \$45.

Brewer.—All departments of church work indicate growth and prosperity. The Sunday-school has become so large that the vestry will not accommodate the number; but that attend. Several persons have been converted of late, and five requested prayers last Sabbath evening. The benevolences will show a gain of 300 per cent. The pastor is highly appreciated by his people.

NEW HAMPSHIRE CONFERENCE.
Concord District.
The Methodist church at Plymouth had a narrow escape from fire a short time since. Just before the close of the evening meeting, some one noticed fire around the partition near the chimney, which was well under way, and had it not been discovered when it was, might have resulted in the loss of the church. A high wind prevailed at the time. They are to be congratulated over their escape.

During the pastorate of Rev. M. V. B. Knox at Littleton, extending two years and a half, the church membership has increased, including probationers, from 179 to over 300.

The second number of the *Manchester Methodist* contains much that is of interest to the Methodists of that city.

Dover District.
The board of management of the Heddington Church Assembly held its winter meeting at Lawrence, Mass.,

Money Letters from Jan. 14 to 21.
J. W. Adams, H. M. Ash.
J. A. Benn, E. M. Bayles, J. W. Bridges, M. A. Brewer, C. B. Beane, Mrs. H. Brown, J. W. Bowditch, A. A. Brondson, J. W. Bates, C. B. Buell, F. C. Baker.
J. H. Coleman, G. M. Carl, J. R. Clifford, G. H. Crockett, H. E. Crowell.
G. W. Day, W. F. Davis, S. H. Day, N. L. Dayton, D. F. Ealey, S. F. Emerson.
W. Fox, L. B. Frye, W. F. Fuller, N. Pike.
I. K. Greene, J. Grinnell.
T. Hawes, Mrs. C. S. Harrington.
N. M. Learned, C. A. Leach.
A. Moore, D. Y. Marlock.
T. Nottage.
A. Paine, G. B. Palmer, G. A. Paine, W. J. Pomeroy.
Wm. Rucker, J. A. Rice, E. Riley, G. E. Reed, R. S. Rogers, F. C. Rogers.
Mrs. E. Stoyan, D. Stevenson, W. T. Smith, C. Stephens, G. J. Shoff, G. M. Sully, M. Staples, W. H. Smith, C. C. Stout, C. L. Smith, C. B. Spooner, A. Southwick.
H. Tuckley, Mrs. T. Trow, E. G. True, J. Thurston.
Wm. H. West, B. C. Wentworth, C. W. Wilder, J. E. White, M. F. Wood, G. W. Winslow, H. L. Wilson.

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Marriages.
(Marriage notices over a month old not inserted.)
FESSENDEN—MACKENZIE—In Chelsea, Mass., Jan. 18, by Chaplain W. O. Holway, U. S. N., Chap. F. Fessenden and Miss M. Mackenzie, both of Chelsea.
HAMILTON—PERRY—In North Charlestown, N. H., by Rev. F. H. Corson, at the residence of the bride's father, Frank W. Hamilton and Ada E. Perry, both of North Charlestown.
ARMSTRONG—TUCKER—In Kendal, N. H., Dec. 31, by Rev. J. H. Knott, Henry C. Armstrong, of Lebanon, N. H., and Mary C. Tucker, of Kendal.
LA COUTURE—TUCKER—Also, Dec. 31, by the same, George A. La Couture and Hattie C. Tucker, of Kendal.
HUBBARD—GRAM—Dec. 20, by Rev. D. Pratt, John Hubbard and Lida E. Gram, both of Hiram, Me.
LOMBARD—BAYLOR—Dec. 26, by the same, John M. Lombard and Alice M. Baylor, both of Bangor, Me.
FOSTER—WARD—Dec. 26, by the same, Alfred G. Foster, of Bangor, Me., and Sarah A. Ward, of Bangor.
JONES—STOWELL—In Cumberland, Me., Dec. 26, by Rev. O. S. Pillsbury, Wilbur C. Jones and Mary E. Stowell, both of C.

Deaths.
LANCASTER—Died, of pneumonia, after a brief illness, in Orange, Texas, Jan. 7, Capt. William H. Lancaster, the only and beloved brother of John F. Lancaster, of Zion's Herald, aged 49 years, 1 month and 20 days. He leaves a widow and three children, who keenly feel their loss.

Business Notices.
Read the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

Do you suffer with catarrh? You can be cured if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

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ADVICE TO MOTHERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. See bottle.

THE PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION will hold its winter session at Campbell, Feb. 15-17. The following programme has been arranged:—Monday evening, sermon by Geo. C. King; alt., O. W. Scott. Tuesday evening, Missionary meeting; speakers, Ward, Morrison, Goodell.

EMERSON'S 1. Is Special Providence a Scriptural Doctrine? Fryxell, Hatch; 2. Benefits and Dangers to Methodism from its Schools of Theology, Nutting, Cook; 3. Christian Home Training of Children, Kingsley, Hunt; 4. How to Promote Spirituality in the Sunday-school, Ewer, Gooder; 5. Christian Activity of our Young People—How to Reclaim and Employ Idle Children, Heath; 6. The General Conference of 1888, Willett, Beale; 7. Depravity as Affected by the Elements in Amusements, Brown, Paine; 8. The Perilous Elements in Amusements, Eia, S. T. Patterson. The first person named on the above essays is to write, the second to lead in the discussion.

THE EASTERN HUCKSPOUT DISTRICT MINISTERIAL ASSOCIATION will hold its next session at Machias, Feb. 20-22. Preaching, Monday eve, W. B. Eldridge; alt., F. E. Brown. Tuesday p. m., C. E. Whidden; alt., D. B. Dow. " eve, Daniels; alt., M. G. Prescott.

Tuesday, 9 a. m., Prayer Service.
10. Organization.
EXARCS: Probationers who Decline Membership, Haley, Brown; Systematic Benevolence, Winslow, Boynton; How Best may the Church be Led into the Experience of Holiness? Haley, Hodgson; Family Religion, Eldridge, Prescott; Why is Infant Baptism Practically Ignored by the M. E. Church? Daniels, Smith; The Influence of Religious Song upon Christian Experience, Dow, Kelley; Political Sermons, Kearney, Widdien; Conditions of Revival, Stewart, Ross.

EXERCISES: Rom. 7: 15-25; Fuller; 1 Thes. 5: 19, Cook.
This order of services may be changed by a vote of the Association. Let every brother write, if possible, but at any rate be present at this meeting. It will do you good and help you, brethren. Come in the spirit of the Master, and let us have salvation.

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QUARTERLY MEETINGS.
ROCKLAND DISTRICT—FOURTH QUARTER.
JAN.
26, 27, Northport; 28, 29, a m. in Northport; 29, p. m., Lincolnville.
FEB.
4, p. m., 5, p. m., Camden; 15, 16, a m., Union; 4, eve, 5, a m., Rockport; 15, p. m., 20, Washington; 10, 12, eve, Portland; 22, 23, Friendship; 11, 12, Windsor; 25, a m., 26, Dresden Mills; 16, 17, South Waldoboro; 26, p. m., 27, Randolph.
MARCH.
2, 4, a m., 30, Woodville; 18, p. m., 20, E. Vassalboro; 4, p. m., 5, Georgetown; 15, eve, 19, Vassalboro; 9, 11, p. m., Waldoboro; 21, 22, Westport; 18, 14, a m., No. Waldoboro; 24, 25, eve, So. Thomaston; 15, 16, Palermo; 25, a m., 26, Rockland; 17, 18, a m., China; 28, 29, Round Pond; 31, April 1, a m., Sheepscot Bridge.
APRIL.
1, p. m., 2, Wiscasset; 6, 8, p. m., East Boothbay; 4, Bristol; 7, 8, p. m., Boothbay; 14, 15, Danversville; 8, Southport.
SUPPLIES.
April 8, Southport, by M. F. Brigham; 13, Bristol, by G. H. Chadwick. Danversville, Me. C. A. PLUMER, P. E.

HUCKSPOUT DISTRICT—FOURTH QUARTER.
JAN.
11, 12, a m., Machias; 17, Edmunds, eve, G. C.; 19, p. m., East Machias; 16, 17, evening, Eve, Edmunds. (Remainder next week.) J. F. HALEY, P. E.
FEB.
11, 12, Portland; 18, 19, Portland; 11, 12, Fort Fairfield; 20, 26, Topsheld; 26, 28, Bangor, Wilehe.
MARCH.
5, 4, Sherman; 17, 18, Alexander; 6, p. m. and eve, Moro; 21, 25, a m., Milltown; 10, 11, Patten; 23, 25, p. m., Calais; 31, April 1, Forest City.
APRIL.
7, 8, Houlton; 14, p. m. and eve, Kingman; " Week day, 15, 16, Mattawamkeuc.
Dear brethren, lift hard of the benevolent collections. J. W. DAY.
BANGOR DISTRICT—FOURTH QUARTER.
FEB.
4, 5, Levant; 11, eve, Sebec. (Remainder next week.) F. H. ORGOD.

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The Family.

WITHOUT.

Once, in the twilight of a wintry day,
One passed me silent, struggling in my way,
With head bowed low, and hands that burdens bore,
And saw not how, a little space before,

A woman watched his coming, where the light
Poured a glad welcome through a window bright,
Set thick with flowers that showed no fairer bloom
Than her sweet face, turned toward to the gloom.

Yet when his foot, with quick, impatient stride,
But touched the step, and swung open wide,
Soft hands reached swiftly out, with eager hold,
And drew the dear one in from storm and cold.

O love! whose eyes, from some celestial height,
Behold me toiling, burdened through the night,
Tender of every bliss that I can cover,
Yet smiling still, to know how brief the hour;

Keeping within thy radiant, love-lit home,
Some glad surprise to which when I come,
Thou hast a breath left I do not shall win,
And thy dear hands will swiftly draw me in.

—EMILY HUNTINGTON MILLER, in *Independent*.

A SWAN SONG.

BY META H. B. THORNE.

"Where is our Mabel, our beautiful darling?"
Wild rang the cry over crag and o'er lea.
Ah, they have traced her, by fairy-like foot-prints,
Down to the shores of the treacherous sea.
There, where the tide in its ebb left uncovered
Long sloping stretches of silvery sand,
Stands little Mabel, with wind-rippled tresses,
Stands she, alas! widely severed from land.

"How did she reach it?" The tide had receded
Far back of you, yon rock a short time ago;
Searching for pebbles and delicate seashells,
The child wandered thither; no fear did she
know.

High on its summit, safe, she thought, from danger,
She perched like a bird blithely lifting in glee,
Headless, until the dark waves rushing round her,
Threatened to bear her far out to the sea.

What shall she do? Ah, who now can save her?
No boat at hand, and no strong arm is near.
A few frightened women and children gaze
dumbly—

Mother and friends fairly helpless with fear.
Then rushes forward Alina, her sister,
None can restrain her, none can do her heed;
Over the white beach and into the ocean
She plunges intent on some glorious deed.

She reaches the rock, but each moment the billows
More madly break round it as in sweeps the tide;
Weary and breathless she looks o'er the surges
Valiantly, all hope of return seems denied.

"The little ones, as close to her bosom
The little ones nestle in confident love,
Jesus can help us to win our way homeward,
Or He can bear us to safety above."

See how in anguish dear mother is weeping!
Can we not show her we do not despair?
What can we say? Then a pure, childish treble
Rose like a bird-song, high, clear, on the air:

"In every high and stormy gale
My anchor holds within the veil.
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

Two voices joined o'er the first strain was ended,
Rich, pure and strong in their undaunted faith.
Calmly brave eyes looked across the mad waters,
Bringing so swiftly and surely their death.

Higher and higher the billows are rising,
Foaming and raging as eager for prey;
One last glance seaward, and then upward gasp—
Once more sweet voices ring out o'er the bay:

"On Christ, the solid Rock, I stand,
All other ground is sinking sand."
Then comes a billow, white-crested, swift rushing,
Breaks o'er the rock. Straining eyes on the shore

Eagerly watching those slight, girlish figures,
Look for them vainly—they see them no more.
Higher the tide still flows in, every billow
Sweeping swift on toward the crag and the sea;

Will they be dashed on the rocks, or be carried
By the return tide far out to the sea?

What is it yonder? Two white, upturned faces
Tossed by the waters now bitter, now there!
Hark to the agonized cry of the mother:
"My children! My children! Oh, voice of despair!"

Sargers that beat on the rough rocks so madly,
Bear them as tenderly here as ye may!
Just at the feet of the grief-stricken mother
Two rigid forms are cast rudely that day.

Mabel, safe clasped in the arms of her sister,
Now gently cared for, half opens her eyes;
Gained jagged rocks roughly dashed, bruised and
wounded.

Alina's brave soul has gone home to the skies,
Gone with the song on her lips but half-finished;
Gone from the dear ones with hearts anguished
riven;

Strong faith is merged in the more perfect vision—
Hope finds fruition eternal in heaven.

THOUGHTS FOR THE THOUGHTFUL.

There is somewhere on our coast a fountain
Within high-water mark on the sea-shore;
Twice a day the tide spreads over it, and the
pure, sweet water is defiled and spoiled by the
salt, bitter wave.

But the tide goes down, and the fountain
Washes it clean, it is clear from the de-
filament. As that troubled sea goes down,
once more the fountain gushes pure and sweet
beneath the pure, sweet heavens.

This is the emblem of a life that is in daily conflict
with the world, and with adverse circumstances.
Again and again it is overpowered by those per-
plexed circumstances and tumultuous
voices, but these all subside and the soul is left
alone with God.—P. Arnold.

THOUGHTS FOR THE THOUGHTFUL.

You thought, by efforts of your own,
To take at last each jangling tone
Out of your life, till all should meet
In one majestic music sweet;

And deemed that in your own heart's ground
The root of good was to be found;
And that by careful watering,
And earnest tending, we might bring
The bud to blossom, and the fruit
To grow and flourish from that root;

You deemed you needed nothing more
Than skill and courage to explore
Deep down enough in your own heart
To where the well-head lay apart,
Which must the springs of being feed,
And that these fountains see them need,
The soil that choked them moved away,
To bubble in the open day.

But thanks to heaven it is not so;
That root a richer soil doth know
Than our poor hearts could ever supply;
That stream is from a source more high;
From God it came, to God it runs,
Not nourished from our scanty urns,
But fed from His unfailing river,
Which runs, and will run on forever.

—Archbishop Trench.

As on a journey, when the ship is lying at
anchor, then mayest land to take in water,
and gather shells and like upon the shore, but
must keep the vessel still in view, and when
the steersman beckons, must leave all else at
once to come on board; so, too, in life's pil-
grimage, if while yet we are given the
ground, while it may be well, but see to it that
thou art ready, when the pilot calls, to go at
once, and turn not to look back.—Epictetus.

Innocent happiness—oh, what a world of
beatific vision is wrapped up in those two
words; what a heaven on earth they picture
and signify! But if any of you seek for hap-
piness in sin, which is the forgetfulness of

God and defiance of His will; in crime, which
is some wicked offence against the welfare,
the peace, the purity of man; in vice, which is
some degraded tendency in your own personal
life, then, my brethren, the sin, the crime, the
vice, leave on the soul and conscience that
dark stain of guilt which is an abiding and
horrible sense of God's wrath, and causes
irretrievable shipwreck of all present hap-
piness and all future peace. "Guilty hap-
piness!" there is no such thing on earth. Guilty
pleasure there is; a pleasure short, even-
omed, ruinous in proportion to its guilt—the
sting of the fondled serpent, the poison in the
wine-cup's bitter dregs. But guilty happiness?
If any of you in the secret thoughts of his heart
have ever fancied that there is such a thing,
oh, let him dismiss that false fancy now! For
guilt and misery indeed walk this earth hand
in hand, but guilt and happiness cannot co-ex-
ist. Happy, while the soul within him is full
of leprosy; happy, while his whole life is in
disharmony with the will of Heaven; happy,
while the fire of remorse will ever and anon
leap up within him from its unquenched em-
bers, and the worm of conscience gnaw at his
undying sleep? No, my brethren, no man
can be happy thus. To wander from the safe,
the narrow, the holy path of duty and virtue,
to seek in forbidden atmospheres a delusive
and corroding pleasure, is, alas! to destroy
within us not only all true happiness, but even
the capacity therefor. For happiness is like
that manna, the angel food of Israel in the
wilderness, which if gathered duly and in
moderation, was sweet as honey and pure as
the morning dew; but if sought in hordes and
against God's commandments, ceased to be
human food at all, and stank, and bred worms,
and was corrupt. Oh, then, learn as the most
assured and the most invaluable lesson of your
youth, that golden rule of David's, "Keep in-
nocency, and do the thing that is right, for
that shall bring a man peace at the last."—
F. W. Farrar.

HEREDITARY HAPPINESS.

BY R. FORTNER DYER.

"TELL me what it is, Harry, if I were
only sure I could have such a family as
yours, I believe I'd get married and have a
home of my own in less than a year."

"Well, what's to hinder?"

"Why, you specimen of innocence, such
homes as yours are mighty scarce. Of course,
you think the world is all rose-colored, but I
tell you, you can count on your fingers the
families in this town that live as happily and
contentedly as yours."

"Oh, that's tasty, Jim! I know of hundreds
of people who get along just as well as we do.
You haven't kept in the best company, that's
all."

The interlocutors were James Billings, a
bachelor old enough to be called "confirmed,"
and Harry Angell, the "family man," on
whom Billings had just been making a Thank-
sgiving call. Billings had lived at hotels and
boarding-houses for years. He was some-
thing of a society man, and his acquaintance
was large, though his real friendships were
comparatively few. Harry Angell's was one
of the houses where he often called and was
made thoroughly at home.

The two had just started out for an afternoon walk,
and Mrs. Angell and two of the children had come
to the door to bid Mr. Billings good-by. The
door had just closed when this conversation
began.

"No, Harry, the ignorance is on your side.
You are always in such good company at
home, that you have no idea what the rest of
the world is up to. If you only knew some
of the people at the hotel as well as I do, you'd
know how to appreciate your family, I tell
you."

"But," said Angell, "I was talking about
homes, and not hotels and boarding-houses."

"Well, I know lots of homes," replied Bil-
lings, "where there are skeletons that you lit-
tle dream of. You would be pained and sur-
prised if I should mention names. There's a
certain family on Harden Street, for instance
—people whom you would suppose would be
perfectly happy—lots of money, and all that.
But I tell you, the wife is in perpetual
misery, little as she looks like it. Her hus-
band drinks on the sly, and she knows that
her friends know it, and her oldest boy is in
danger of going to the dogs because his fa-
ther has lost his respect, and, of course, all
control over him."

"But, Jim," asked Angell in a tone of confi-
dence, "do you know of any Christian fam-
ilies that are not happy?"

"Yes, I do, plenty of them. Religion
doesn't seem to make much difference. There's
Jerry Arnold and his wife that go to your
church. They're Christians, aren't they? But
I've been at their house when they had a reg-
ular up-and-down quarrel before me, and I
was fairly ashamed of myself to be there.
She's extravagant and he's mean, and it's cat-
and-dog with them, most of the time."

"Then you don't take much stock in their
style of religion, I suppose?"

"No, I can't say that I do. It's a perfect
humbug."

"But," said Angell, "can't you conceive of
a kind of religion that would make people live
together happily?"

"I see what you're driving at, Harry, but I
didn't start out to talk religion. You know
well enough what my opinions are."

"Oh, yes, you've told me often enough
what your opinions are. I'm only trying to
help you sift some wheat out of the chaff of
your observations," said Harry with a laugh.

"I think your experience of religion has been
about as unfortunate as your experience of so-
ciety. You haven't been looking in the right
place for the right thing."

"All right," said Billings pleasantly, "just
give me a good example, and I'll look it up."

"Did it ever occur to you, Jim, that religion
had anything to do with the happiness of the
Angell family, for instance? Excuse me, but
you were saying just now, that if you
could have such a family, you would quit be-
ing an 'old back' in a year."

"Harry, you've got me there—your wife
is a Christian, if there ever was one; and the
children—well, I don't suppose they know
anything about theology, but if any children
can be Christians, they are."

"Then let me tell you," said Angell, seri-
ously, "that religion—the genuine article
I'm talking about—has more to do with the
welfare and happiness of a family than you
imagine. I am not talking about religious
opinions, but the religious life that shows it-
self in character—you can see the difference.
Get that into a family, and it can't help being
happy and contented."

"Yes, I suppose that is true," replied Bil-
lings, "but you Angells are specially favored
in temperament, training, or something of
other, I don't know what. It seems easier for
you to be contented than most people, for
some reason."

"Perhaps there's something in that, Jim,

and I'll tell you what. As far back as I can
trace the character of my ancestors, they
have been good, old-fashioned, pious people.
I can just remember my two great grandfa-
thers on my father's side. They were Chris-
tian men, pillars of the church. My grand-
fathers and grandmothers were God-fearing
people. My father was a deacon, and always
ready for any sort of Christian service, and
my mother was as good as a saint as ever lived
on this footstool. In all the collateral branches
of the family the stream of hereditary piety
seems to have flowed. My father had nine
uncles and aunts, and as many brothers and
sisters. I have a host of cousins, and you
know about my brothers and sisters, and
among all these there has never been a drunk-
ard, nor a gambler, nor a thief, nor a man or
woman of bad repute in any respect, unless
you say I'm an exception. My wife traces
her lineage through the same kind of ancestry
—people who feared God and kept His com-
mandments."

"Then heredity accounts for the Angell
family, does it?" asked Billings with a laugh.

"You've hit one side of the problem, Jim.
Heredity has a good deal to do with a man's
happiness. As long ago as Moses wrote the
Ten Commandments, you may remember God
declared Himself 'a jealous God, visiting the
iniquity of the fathers upon the children unto
the third and fourth generation, and showing
mercy unto thousands of them that love Me
and keep My commandments.' That's the law
of heredity in character. It is an incalculable
blessing to have had a godly ancestry."

"If there is anything in that," said Billings,
"you must have less anxiety about your chil-
dren than some people have."

"Well, I wouldn't like to have them say,
as one of the younger Beechers did, that they
expected to go to heaven on the family ticket;
but I have a perfect right to trust something
to inherited blessings for them. My boys
must work out their own good characters, of
course, but they will be spared the terrible
contest with inherited evils which some boys
have to undergo."

"Well, Harry, I must leave you here,"
said Billings, at a street corner. "When I
get ready to look up Mrs. Billings, I think I
shall look up her ancestors, too."

"All right, Jim, and by the way, if you
want happy generations to follow you,
wouldn't it be a good plan to look up Jim
Billings a little, too? Good day!"

WHAT A VASSAR GIRL DID.

A VASSAR girl tells, in the New York
Morning Journal, of the curious ways in
which some of the poorer students at that in-
stitution earn their pocket money. "Some of
the girls who come up to Vassar," she says,
"are as helpless as babes. They are the
daughters of millionaires, and never brushed
their own hair or sewed a button on their
boots in their lives. They are only too glad
to have some one do those things for them,
and that is how the poorer girls make pocket
money. Last year a pretty blue-eyed girl
came to college, and stated during the first
week that her tuition and board were paid by
a kind relative, but every penny for dress, car-
fare, and the thousand and one little incident-
als she must earn herself."

Soon after her arrival the following an-
nouncement appeared on her door:—
Gloves and shoes neatly mended for 10 cents each.
Breakfast brought up for 10 cents.
Hair brushed and combed for 25 cents a week.
Beds made up at 10 cents a week.

"That little freshman made just \$150 the
first year," continues the account, "and that
paid all of her expenses and a good part of her
tuition fees."—*Boston Advertiser*.

MUSIC AND ART NOTES.

—The Empress of Austria has given \$12,500
toward the fund for a monument to Helme at
Dusseldorf.

—London has a Five-o'clock Tea School of
Art Criticism. After an art lecture the audi-
ence is provided with refreshment, over
which the criticisms are expressed in a discussion
of the lecture.

—The newly discovered Mozartian quartette
(for oboe, clarinet, horn and bassoon) has
been performed in a Dresden chamber concert
and pronounced a most characteristic and
beautiful work. It is in three movements, and
has been duly edited and published.—*Inde-
pendent*.

—Gerome, the French painter, might have
been a sculptor of note if he had not preferred
the brush to the chisel. His statues of "An-
acreon" and "Omphale" are exquisite works
of art. M. Gerome, who is a striking figure,
with his snowy hair and strong, sad face, is a
tireless worker, spending nearly the whole
day in his studio.—*Exchange*.

—A Universal Exposition of Music will be
held in Bologna next May, which is attracting
much interest among the musicians and music
historians throughout the world. Verdi has
accepted the post of honorary president, while
Boito is the active president. A special com-
mittee has been appointed for the United
States consisting of Theodore Thomas, U.
Schrimer, C. Moderati and C. F. Trebbar.

—Archdeacon Farrar, who recently ap-
peared for aid from America to place a Milton
memorial window in the church of St. Margare-
te's close beside Westminster Abbey, has
received from George W. Child a check of
more than \$2,500 for the purpose. Whittier
has written this inscription for the window:—

"The new world honors him whose lofty plea
For England's freedom made him own more sure,
Whose song, immortal as its theme, shall be
Their common freedom both world wide and
here."

If the good archdeacon keeps up this sort of
thing, he may get his church windows all
filled with American tributes to English
worthies.—*Springfield Republican*.

—Josef Hofmann is a chief topic with all
who heard the marvelous boy. The enthusi-
asm at his second concert was expressed to
the full, and the echoes of those bravos re-
sounded at many a table and in many a draw-
ing-room. More than his art the miracle of the
child's performance touches his hearers. Here
is a child in whom the pure spirit of music
dwells. What can be said of him except that
he is? Before the simple wonder of his en-
dowment nothing can be said. He is a child
of heaven, but in the hope that the mortal
boy may grow to be a hearty, happy man
every one unites, and all the parents who
see and hear him have one chief wish—that
his managers may realize in part at least how
fruitful a little case the level is in and guard
it with greater care.—*Boston Advertiser*.

—It is stated that the Russian choir now
singing in London contains one specimen of
the contra-basso—a voice found only in
Russia, and specially cultivated to descend
below the lower B-flat, and even, it is said,
to the double A below the bass staff. This
is basso profundo indeed, and it is a fact that

such voices are found chiefly in Russia; but
as long ago as in the sixteenth century, in the
time of Orlando Di Lasso, there were at the
Court of Bavaria three bassos, the brothers
Fischer and one Ganser, who sang the F—1,
which is two whole tones lower than the
double A mentioned in the above quotation.
The grandest music in the world is produced
by the antiphonal choirs composed of monks
who sing, without the help of an organ or any
other musical instrument, in the Russo-Greek
Church.—*Christian Advocate*.

WHAT ARE YOU DOING?

DID you ever tell what the Lord has done
for your soul?

How does the world know you are a Chris-
tian?

Did you ever make a personal appeal to an
unconverted soul?

Do your religious engagements take prece-
dence over all others?

Have you tried to induce any one to attend
your church meetings?

Have you welcomed any stranger in church?
Do you visit the poor, the sick, the stran-
gers?

Have you sought to know our new mem-
bers?

Do you "go into the world and preach the
gospel" by giving as the Lord has prospered you?

Is secret prayer your daily habit?
Do you observe daily worship?—*Thought
and Work*.

ABOUT WOMEN.

—The late Mrs. Dinah Muloch Craik left a fortune
of \$85,000 to her adopted daughter, Miss Dorothy
Craik.

—Ida Keen, a blind girl at the Illinois State In-
stitute for the Blind, runs a type-writer skillfully—a
harder thing for a blind person than to play the
piano.

—Mrs. Mary B. Willard and her daughters have
returned to America for a visit. Mrs. Willard's Home
School in Berlin will be cared for during her absence
by Frau Cauer.

—Anna E. Dickinson is at her home at Honesdale,
Penn., slowly recovering from an illness which has
afflicted her for over a year. She will soon go to Flor-
ida to spend a few months. Her prostration is due
entirely to overwork.

—Miss Helen C. Smith, daughter of ex-Governor
Smith, of Vermont, has taken the degree of M. P. at
the St. Albans Cooking College.

—The preparation of the translation of the future
Empress of China is under full headway, although
the wedding will be in 1889. Thousands of hands are
now busy, and it will be the greatest ever made.

—The beautiful town that Frances Willard makes
the scene of her story, "Gladiators and Her Tri-
cology," is a real place.—Evanston, Ill.—where Miss Willard
has lived for thirty years. The characters only are
imaginary.

—The death is announced of Maria Ernestine
Stensal, of Lubec, who gained the Iron Cross for her
services as a nurse during the war of 1870-71.

—Miss M. Edith Marsh, of Bangor, Me., daughter
of the late Rev. W. W. Marsh, of the East Maine Con-
ference, is giving recitals in Boston and vicinity, with
great acceptability. Her style, manner and personal
appearance are simple, natural and prepossessing.

Miss Marsh has made elocution and literature her
chosen profession. Clubs, societies and churches that
desire to avail themselves of her services as a reader,
may address her at Brighton, Mass.

—Miss Mary Grant, the English sculptress, is now
visiting this country, and at the exhibition of drawings
by the Architectural League in New York a portfolio
of her work was exhibited. It consists of statues for
Litchfield Cathedral, the reredos for Edinburgh Cath-
edral, and other ecclesiastical work. Miss Grant's por-
trait busts include the Queen, Dean Stanley, Lady
Dudley, and other distinguished and titled people.

—Miss Huntington, daughter of Bishop F. D.
Huntington, of Central New York, is trying to per-
suade the working women of New York to improve
their condition by leaving the city. She points out
that, in the smaller cities and towns, women who go
into domestic service are to a great extent com-
panions rather than servants, and have the advantages
of healthy country air.

—It is reported from White Cloud, Kan., that
the young women there have formed an Anti-Chewing
Gum Society, and have signed this pledge: "I, the
undersigned, do solemnly promise, God helping me,
to abstain from the use of chewing gum and slang,
and also abstain from and use my influence against
the use of tobacco and intoxicating liquors. I further
promise that I will not keep regular company with any
one who I know uses tobacco, strong drink, or pro-
fane language."—*N. Y. Sun*.

—Miss Sallie Kennedy is one of the most suc-
cessful real estate agents in Washington, D. C. She suc-
ceeded to her father's business on his death. During
one week recently, she is said to have realized several
thousand dollars in commissions.

THOUGHTS—HOW TO CONTROL THEM.

BY REV. STEPHEN CUSHING.

THOUGHTS are actions the mind. They
are fountains of influence on conduct,
character, happiness and usefulness. "As a
man thinketh in his heart, so he be." Bad
thoughts are infectious, like bad associates,
and should be avoided. Some think this is
impossible, for they say "we cannot help our
thoughts." If they are mental actions, we are
responsible for them, and therefore can have
some influence upon them.

How far may we exercise control over our
thoughts, is a very important and practical
question.

We may not always control their origin, as
they arise often from association of ideas;
from suggestion; from temptation. But we
may seek occasions, form habits of reading,
thinking and conversation, which will give
character to them.

We may control so as to cherish or repress,
and thus choose those thoughts that form or
modify our character and determine our des-
tiny. "Know ye not that to whom ye yield
yourselves servants to obey, his servants ye
are to whom ye obey, whether of sin unto
death or of obedience unto righteousness?"
We must control bad thoughts, or be con-
trolled by them; we may yield and be slaves,
or rebel and be free from their influence.

If we allow and cherish proud thoughts, we
place too high an estimate on ourselves; we
feel our superiority, and demand that others
acknowledge it. We erect our idol, and all
else is not admitted, we are unhappy. Our
plans must be adopted, our judgment must be
approved. Whatever honors we may have, or
whatever position we may occupy, all profit
not while a single Mordecai refuses to do us
homage. We become proud against advice
and counsel, and are deemed incorrigible.

—Seest thou a man wise in his own conceit,
there is more hope of a fool than of him."

If we admit and retain angry thoughts, they
soon become malicious and revengeful. "An-
ger may steal into the heart of a wise man,
but resteth in the bosom of fools." Retali-
atory plans and purposes are formed, and
Satanic influence controls us. Thus we inflict
a greater injury upon ourselves than any
enemy could do. These thoughts darken our
understanding and impair the judgment; they
incapacitate for high and noble effort, prevent
the attainment of high excellence, and unfit
us for duties and responsibilities from which
we cannot be excused.

Vain, trifling, silly and impure thoughts
destroy tenderness of conscience, "that quick
perception of guilt and prompt resolution
against it." They incapacitate for all intel-
lectual, moral and religious pleasures, and
lead the mind groveling in the dust. Where
these thoughts are allowed to remain, all high
aspirations cease, all noble efforts are aban-
doned, and moral restraints thrown off. The
elements of accomplished villainy are devel-
oped, preparing for deeds of darkness, pollu-
tion and crime. In the sermon on the Mount,
a wanton look is adultery. Follow this first
manifestation through its subsequent career
in solitary musings, and in a life of impurity
and sin to its result as described by Peter,
"having eyes full of adultery and that cannot
cease from sin;" the moral capacity obliterated.
Look at the closing scene: "And thou
mourn at the last when thy flesh and body are
consumed, and say, How have I hated instruc-
tion, and have not obeyed the voice of my
teachers, nor inclined mine ear to them that
instructed me! I was almost in all evil in the
midst of the congregation and assembly!"
(Prov. 5: 11, 13.)

